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tion to the discussion of many present-day problems of the greatest interest and importance. The remaining chapters of the book consist for the most part of reprints of former articles bearing upon the general subject of Reason and Authority in Religion, Ethics of Creed Conformity, etc. The result of this somewhat arbitrary combination of parts is that the work as a whole is lacking in unity. In its style the book betrays a certain degree of professorial mannerism and somewhat of the atmosphere of the lecture-room haunts its pages. One thing more (to complete the ungracious task of criticism) needs to be remarked; and that is, the evidence which the book gives, especially in certain parts, of very careless proof reading. We shall not cite instances; enough to say that they are numerous; a fact which is the more unfortunate in a volume which bears upon its title-page at once the well-known name of Sterrett as author and of Macmillan as publisher.

W. S. BISHOP.

THE COMMONWEALTH OF MAN. By Robert Afton Holland, S.T.D. G. P. Putnam's Sons: New York and London. 1905.

Dr. Holland's book owes its existence to a two-fold occasion. The substance of the discourses of which it consists was, as the author says, delivered, though in another form, in the year 1894 to the students of the University of Michigan, on the Slocum lectureship foundation; but, owing to ill-health on the part of the author, the lectures were not published at that time. "Six years afterwards, when Markham's thunderous poem" ("The Man with the Hoe") "was still reverberant, I (undertook) a course of sermons on the socialistic fallacies which that poem had set to stormful music." To this latter occasion the present volume owes its form. It may be described as the rhetorical and poetical utterance of a polemical divine against the chant of Socialism; an utterance fervid in spirit, brilliant in expression, and withal weighty in thought and argument; yet breathing somewhat more of the ardor of the advocate than of the calm impartiality of the judge. Yet a strong line of philosophical thought underlies the brilliant and rhetorical expression. Dr. Holland's intellectual stand-point is that of Hegel. Now Hegel, as is well

known, applied to human history and human institutions a dialectic which was at once critical and constructive. He was able to trace with acute insight, and to set forth with massive depth and breadth of exposition the reason which is immanent in the social and political institutions of man. But to many, if not to most minds to-day, Hegel's dialectic appears to have issued in a justification of that which *has been* and which *is*, rather than in a prophetic vision of that which *ought to be* and which *is to be*. It was a shrewd if caustic criticism upon the great speculative philosopher that the outcome of his system appeared to be, to all intents and purposes, the justification and vindication of the empirical Prussian State, as it existed in his day. Perhaps it is unreasonable to expect in a philosopher the peculiar gift and inspiration of the prophet and the seer. But does not this very fact of the limitations of the speculative method prove its inadequacy to the solution of such a problem as that of Socialism? For Socialism is still (to use the Hegelian language) in the process of *becoming*; it has not as yet organized itself except very partially; it has not as yet crystallized into institutions; it is still in the stage of Idea or Tendency. But it can hardly be denied that this tendency, this idea, this spirit is pregnant with issues of the future. The present-day trend is more and more away from individualism and towards collectivism. That is to say, the unmistakable trend of the present day is socialistic as contrasted with individualistic, i.e., in principle. Now in approaching this idea, this tendency, this spirit of socialism, Dr. Holland's attitude is thoroughly unsympathetic. That which has been and which is in human society and institution fills his horizon almost to the exclusion of that which is to be or which perchance ought to be. Dr. Holland shows himself in these pages as (if we may use such a phrase) a radical conservative. His thought has both the defects and the virtues of an uncompromising conservatism. As he himself expresses it in the concluding words of his Preface, he sets forth in these discourses his "faith in the present world as the shrine of the God who *is*, in distinction from the God who only *was* or *will be*." In these discourses we find brilliant special pleading in defence of the plutocrat, and an eloquent panegyric upon war, but we find scant sympathy expressed for the

hopes and aims and ideals of the laboring man. We may grant at once that the hopes and aims and ideals of the mass of the laboring population are vague and inchoate; we may grant that the working-man himself is only very partially conscious of what he would be and would have, still less of what he ought to be and ought to have. Yet is it not the part of those who have greater power and clearer vision to help the laborer to the realization and expression of that in him which is as yet only potential, but which is, notwithstanding, his truest self? It is true that in the course of his argument Dr. Holland does bring out into clear view and press home with forceful utterance many blunt facts and truths which ought not to be overlooked, but which are not infrequently overlooked by the merely sentimental philanthropist. It is true, again, that he does puncture many an inflated wind-bag of philanthropic sentiment, and in so far he succeeds in clearing up misapprehensions, and in bringing us back to the "hard pan" of concrete reality. But, nevertheless, his arguments leave the mind not wholly satisfied. One feels, indeed, that this or that particular communistic theory or Socialistic scheme may have been mercilessly criticised by the acute and brilliant author, and yet that the spirit of Socialism has not been effectively exorcised, nor its ghost effectively laid. And, in fact, can that spirit be exorcised or that ghost be laid by any "bell, book and candle" of priest or philosopher to-day? It is here; it is in the air; it penetrates the minds and informs the arguments even of those who most vigorously oppose it. Socialism may well appropriate to itself those words which Emerson put in the mouth of Brahma:

If the red slayer thinks he slays,  
Or if the slain think he is slain,  
They know not well the subtle ways  
I keep, and pass, and turn again.

And further:

They reckon ill who leave me out;  
When me they fly, I am the wings.

Socialism, when sympathetically understood and broadly interpreted means, as we understand it, the development and realization, both in thought and in deed, of the fundamental fact and

principle of human brotherhood and solidarity, with all which that implies. Is not this a legitimate undertaking? Nay! is it not the supreme duty laid upon us who live in the world of to-day? This great emprise may, indeed, be thwarted at this or that particular moment or under this or that particular set of circumstances, but as a whole it can neither be permanently withstood, nor ultimately defeated. Those who set themselves against this *Zeitgeist* can no more successfully cope with it than could Dame Partington with her mop keep back the ocean's advancing tide. The movement of human progress is not in a uniform direction, but it is oscillatory. For generations the pendulum had been swinging in the direction of individualism, *laissez faire*, and unrestricted competition. It is now swinging and for many a long day it will not cease to swing in the opposite direction, the direction of concerted effort and of corporate responsibility; in a word, towards the realization and application of what Professor Nash calls "the social conscience." Those who are wise in reading the signs of the times will know how to labor side by side and shoulder to shoulder with their fellows in attacking and endeavoring to solve in the spirit of love, coöperation and helpfulness the vast and intricate problems of our present-day American civilization.

W. S. BISHOP.

THE CITY, THE HOPE OF DEMOCRACY. By Frederic C. Howe, Ph.D.  
New York: Charles Scribner's Sons. 1905.

In many generations the South pursued an exclusively agricultural development, and, though the type of civilization thus evolved was characterized by many noble traits and has left an unique impression upon history, economically the experiment was a failure. Now, in the age of growing industrialism, before the vision of the South lies the certain prospect of rapid urban expansion. How shall the new conditions be met? As Southern cities one by one shake off their village habits and become dense marts of trade and smoky furnaces of manufacture, must phases of social misfortune, every inartistic blunder, every financial error, every political crime be repeated? The condition of many leading cities of the present South would seem, we fear,